

# The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

*Chillingworth.*

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For the Gospel Messenger.

## SERMON

On *Colossians i. 23.*

Continued from page 293.

THE Gospel of the Son of God presents us with a system of morality, more pure and perfect than any before known. Before Christianity was revealed, Socrates, Plato, Aristotle, Cicero, and several other eminent men, instructed mankind in philosophy. But their lessons afford additional evidence of the superior excellence of the Christian religion. For although their moral philosophy contains many excellencies, yet the system established by Jesus Christ, not only greatly excels it, but supersedes its use. Their systems contain more error than truth; but Christianity is eternal truth, revealed by the wisdom and grace of God.

Dr. Clarke adopts the opinion of Lactantius, that a person divinely inspired, and supernaturally assisted, might have collected from the ancient systems of ethics, a system of philosophy nearly as perfect as that which appears in the Christian revelation. From this opinion, although supported by such venerable names, I, with deference and humility, must dissent. And it is no small satisfaction to have discovered, that the great Locke, and Leslie the eminent divine, entertain the same opinion as I have adopted.

Without insisting upon the excellence of the Christian revelation, in-

asmuch as it coincides with the heathen systems, where they are pure, and differs from them, where they are wrong, I will point out a few of those precepts, which are new, and exclusively belong to the Christian religion.

"Blessed are the poor in Spirit," says the evangelical philosophy; "for theirs is the kingdom of heaven." Now this poorness of spirit, is represented by the pagan moralists as a mean, and contemptible temper of mind, as an odious disposition of soul, which must involve its possessors in contempt, by leading them to sacrifice the glory of their country, as well as their own honour. Hence the novelty of the precept is the more manifest; and its superiority will be seen by contrasting the necessary diversity of effects produced by an observance, or neglect, of the precept. For your satisfaction on this subject, let me advise you to turn your eyes first to a nation of Christians, and then to a pagan clime. In the one, you will hear the voice of Christianity, exhorting its disciples to a disposition of mind, meek and humble, submissive to power, and void of ambition; inspiring an unwillingness to shed human blood; forbidding them in the slightest degree, to impair human happiness; but allowing them, when justly provoked by great and serious injuries, to defend themselves; yet, at the same time, commanding them to be "slow to anger," and when angry, to take heed not to exceed the bounds which are fixed by duty.

In the other, you will behold the votary of the pagan philosophy, consistently with his ethics, aggravating the slightest provocation, resenting the smallest affront with savage ferocity, sacrificing thousands of innocent lives at the shrine of ambition, rendering the horrors of war more horrible, and animating with his last breath, his compatriots to brutal revenge.

Another precept equally new, and no less excellent, in the Christian morality, is the forgiveness of injuries. "Ye have heard," said Christ to his followers, "thou shalt love thy neighbour, and hate thine enemy: But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. v. 43, 44.) This was a lesson so entirely unknown to the pagan philosophers, that they represented an implacable desire of revenge, as the inseparable concomitant of a magnanimous spirit, and its gratification as a signal felicity. In these different dispositions, how remarkably does the excellence of Christianity appear; how much more beneficial to mankind is the forgiveness of injuries; and how greatly does it tend to promote the happiness of the human family! When revenge predominates among contending parties, the smallest affront meets with no extenuation or pardon, but calls for retaliation; and that retaliation in its turn, for a reciprocal act of revenge; a succession of injuries thus ensues, and kindles by collision in the bosoms of the opponents, a flame of animosity, which, the death of one can only extinguish. For after the first acts of offence, one or the other must be content to forgive his enemy; or their successive hostilities, calling for increased penalties, will exasperate their hatred to so high a degree, that the shedding of blood can alone appease. But the spirit of Christianity would temper the sensibility of

the injured, and mitigate the fury of the aggressor. It would make the one, anxious to acknowledge his error, and the other, willing to smooth the way for reconciliation. "Now, therefore, be not grieved, nor angry with yourselves," said Joseph to his brethren, "that ye sold me hither: For God did send me before you to preserve life." (Gen. xlv. 5.)

A third precept first given in the Christian philosophy, and unknown in every other, is charity to all mankind.

It is expressly declared to be a new commandment, by him who gave it. "A new commandment give I unto you, that ye love one another: as I have loved you that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another." The nature of this charity, or love, is well explained by St. Paul. He describes it in the following words: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things." (1 Cor. xiii. 4—8.) What a bright constellation! what blessings would society derive from an observance of these various virtues among men! The severest miseries of human life would lose much of their bitterness, our bosoms would soon be liberated from those turmoils, which our own unruly passions are constantly exciting within us. Anger, envy, revenge, and malice; ambition and pride, the enemies of our peace, would soon lose their influence. We should have no occasion to dread the evils flowing from the indulgence of these mischievous passions in our fellow men. The depravity and wickedness of the world would soon abate. The pen of the satirist would fall from his hand, and



universal good will and harmony prevail among the happy inhabitants of the earth.

These sublime virtues, are some of the resplendent jewels which glitter in the Christian crown; their opposite vices, some of the alloy, which debases the pagan philosophy. But there are still greater deformities in the heathen morality. Their systems contain some doctrines, that not only offend the chaste and contemplative mind, but, also, fill it with horror. Who can listen with patience to the old philosophers, while they justify and recommend, popularity, vain-glory, suicide, and lust; and the exposing of young, harmless, helpless infants to death? What friend of man, what worshipper of God can hear these unholy and impious instructions, without blushing for the weakness of human intellect, or pitying the depravity of man's nature? In the Christian philosophy all these enormities are corrected; no wickedness can find a place there; no vice is there sanctioned; there all is purity; there holiness is perfected in the fear of God. This purity and perfection of the gospel morality, the most virulent enemies of Christianity have never had the audacity to deny. From history we learn, that mankind have universally acknowledged the beneficial influence of the Christian religion upon society; men, who, through a corrupt heart, and depraved habits, have denied its truth, have notwithstanding, admitted its utility. They have reluctantly allowed that a careful attention to the moral conduct of men, will extort this confession. But wherein does this beneficial influence consist? Every voice is ready to exclaim, in the improved dispositions of the heart, exhibiting useful and virtuous actions among men. Expunge from religion all its moral precepts, and you destroy all its beneficial influence upon society. Improve its morality, and you increase its utility. Let us, then, if we have any regard

for ourselves, for our dearest relations, for the good of our country, for the universal interest and welfare of the whole human race, "continue in the faith grounded and settled, and be not moved away from the hope of the gospel." For where amidst the dark clouds of pagan philosophy; where amidst the most celebrated productions of the heathen world; in which of their most boasted lyceums, can we find a system of ethics, so pure, so unimpeachable, as that transmitted to us in the Christian scriptures? A system of ethics so wisely adapted to abate the horrors of war, and to diminish the miseries of human life; to temper the violence of contention, to soften animosities, to renew endearments, and to render the countenance of man a refreshment to man: where? Alas! you may cast an exploring eye around, you may go to the countries so illustrious for their improvements in arts, in science and in literature; you may go to *Greece* and *Rome*, the boasted seats of ancient learning. In the one, you will find a temple erected to the UNKNOWN GOD; in the other, you will see three hundred gladiators expiring, in writhing agony, at the feet of their exulting antagonists, amidst the plaudits of admiring Rome! Alas! poor human nature! how weak, how miserable, how blind, without the light of revelation, to take pleasure and delight at the sight of scenes, so disgraceful and so wasteful of human life! You may consult the pages of Plato, of Aristotle, and of Cicero; but you will consult them in vain; for you will sometimes see vice decorated in the engaging charms of virtue and innocence; and, virtue and innocence are sometimes clothed in the mean and unsightly garb of vice. Virtue is sometimes condemned and vice extolled. Christianity alone affords a pure and perfect system of morality. The waters that flow from this source, are pure and salubrious. They preserve the soul unto everlast-

ing life. Come, therefore, all ye that are thirsty, and drink of this living water. Believe the scriptures. As they only teach us clearly and fully the will of God, as they only furnish us with that knowledge, which is essential to us, let us obey the precept of the apostle; let us "continue in the faith grounded and settled, and be not moved away from the hope of the gospel."

(To be continued.)



For the Gospel Messenger.

## ON THE MINISTRY AS A DIVINE INSTITUTION.

### No. VI.

#### CHAPTER IV. *continued.*

#### *Ministry under the Gospel.*

THE Priesthood under the Gospel, as under the law, is a divine institution. Jesus Christ came into the world to fulfil, and to perfect, not to destroy. If he had established any other order in the Ministry, than what God had before established, he would have destroyed, and not fulfilled. But he was a Prophet like unto Moses,<sup>a</sup> and, therefore, all the spiritual ordinances of the sanctuary, and the form of the Ministry, given by the Almighty, were inviolably preserved. In the establishment of his Church, our blessed Lord did not leave it to the choice of any individual, to assume the Ministerial office without any other authority than his own pleasure. The Saviour's practice is a sufficient rule to his church. Out of the number of his followers, he first appointed *twelve Apostles*; <sup>b</sup> and some time afterwards, *seventy disciples*.<sup>c</sup> Here were *three* orders; Christ the *visible* head of the Church, while he sojourned on the earth, the twelve Apostles, and the seventy. And the Holy Ghost has left for our

instruction and example, the manner in which the divine Head of the Church was pleased to ordain its spiritual officers. It was his usual custom, before he undertook any thing of great and striking import, to make it a subject of earnest prayer. When, therefore, he was about to ordain Ministers for his Church, "he went into a mountain to pray, and continued all night in prayer to God; and when it was day, he chose twelve, whom he named Apostles;"<sup>d</sup> or, in the parallel place in St. Mark, "he ordained twelve, that they should be with him, and that he might send them forth to preach"<sup>e</sup> the gospel; and, as we are told by St. John, to baptise.<sup>f</sup> To preach and to baptise, evidently do not comprehend all the duties and ordinances of the Ministerial office. To ordain, and to administer the Lord's Supper, likewise appertain to it; but we see, that neither of these important duties was entrusted to the Apostles, when Christ first ordained them to the ministry. And the apostles, pursuant to our Lord's example, gave the Deacons whom they ordained, authority to preach and to baptise.<sup>g</sup> In conformity with this divine institution, the Protestant Episcopal Church give to their Deacons the like authority, and none other.

Nearly three years after this appointment, the Saviour gave a new commission to his Apostles. He was now about to close his Ministry on earth, and to give a permanent form to his Church. He, therefore, instituted the holy Sacrament of the Supper, and gave the Apostles authority to consecrate and administer it likewise, in commemoration of the oblation and sacrifice, which, in a few hours, would be offered as an atonement for the sins of a guilty world.<sup>h</sup> But here, again, the full ministerial authority was not conferred. The Apos-

<sup>a</sup> Deut. xviii. 15. 18. Acts iii. 20—25.  
<sup>b</sup> Mark iii. 14, 15.

<sup>c</sup> Luke x. i.

<sup>d</sup> Luke vi. 12—17.  
<sup>f</sup> John iv. 1, 2.  
viii. 5. 12. 26 to end.

<sup>e</sup> Mark iii. 14.  
<sup>g</sup> Acts vi. 1—7.  
<sup>h</sup> Luke xii. 19,



cles could now preach, baptise, and administer the Lord's Supper, but still they could not ordain. These are precisely the powers which the Protestant Episcopal Church confers upon the Priests or Presbyters, the second order of the Ministry.

After our blessed Saviour's triumphant resurrection from the grave, he conferred on his Apostles the highest ecclesiastical authority, that of ordaining others to the sacred office, and of *sending others*, as he had *sent them*. This is the peculiar Office of the Bishops in the Protestant Episcopal Church, and is an authority conferred by our Lord, on the third, or highest order of the Ministry alone, to the entire exclusion of the other orders. While our Lord sojourned upon the earth, he, alone, was the visible head of the Church, and he, alone, possessed the ordaining power. But when he was about to return to the mansions of everlasting glory, he constituted the Apostles, and the successors in their peculiar office, the visible heads of the Church, conferring, upon each, the same, and equal, authority.

It is here worthy of remark, that our Lord did not confer upon the Apostles the highest order of the Ministry, until *after* his resurrection. This appears to imply the high importance, and the spiritual nature of the Episcopal Office; that it should have in it nothing secular or carnal; that every thing connected with it, should be pure and holy, free from worldly feelings, and worldly desires; that as the spiritual head of Christ's spiritual kingdom on earth, all its labours of love should be exclusively bestowed upon the increase of his kingdom among men, and thereby to glorify the "Author and finisher of our faith."

Our Lord's commission to the ordaining order of the Ministry, is in these words: "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth.

Go ye, therefore, and teach [*Gr.* make disciples of] all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. *As my Father hath sent me, even so send I you.* And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."<sup>i</sup> He then desired them to "tarry in the city of Jerusalem, until they were endued with power from on high;"<sup>k</sup> and we accordingly find, that the Apostles waited at Jerusalem, until they received an external commission and spiritual powers, from the Holy Ghost.<sup>l</sup>

From the foregoing statement we may see, that Christ, himself, constituted three distinct orders in the Ministry; giving to each a different, and more important, and responsible commission, at three different times, and conferring the power of ordination, on the last of the three Orders alone. The authority to ordain, we see, was not confined to those to whom it was immediately given by the Saviour, but extended to their successors in the same order, through all succeeding ages of the Church. "Lo, I am with you alway, *even unto the end of the world.*" This promise, evidently alluded to the office then conferred upon the Apostles; for according to the common course of nature, they were soon to leave the world; and most of them, we find, were actually cut off by the most cruel tortures and martyrdom. If the Saviour's prediction was to be fulfilled, it could be fulfilled in no other way, than through the successors in the apostolical office; and if the

<sup>i</sup> Matt. xxviii. 18, 19, 20. John xx. 21, 22, 23.

<sup>k</sup> Luke xxiv. 49.

<sup>l</sup> Acts ii. 1—5.

commission to disciple, and baptise all nations, was to continue unto the end of the world, then the rest of the commission was to continue likewise.

I know it has been objected, that the word *aion*, may be applied to an age of the world, as well as to the duration of the world itself; but in either case our Lord's meaning is the same. The ancient Jews reckoned three ages, each consisting of 2000 years; viz. 2000 before the law, 2000 under the law, and 2000 under the Messiah; the last of which was to continue until the consummation of all things. If, then, his promise to be with his Apostles unto the end of the world, is not to be understood according to the vulgar translation, his being with them through the last age of the world, or the Christian dispensation, amounts to the same thing. There is a confirmation of this view of the subject, in John xiv. 16. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;" where *aiona* is used in the same sense. The offices of the Comforter, as well as the atonement of the Saviour, will be essentially necessary to man, until the Church becomes triumphant in heaven.

On consulting the sacred text we shall find that, the Apostles, by virtue of the Saviour's authority, increased the number of their own body. Matthias was ordained,<sup>m</sup> and so was Barnabas.<sup>n</sup> "James, the Lord's brother," was likewise an Apostle,<sup>o</sup> and Paul was miraculously called to the Apostleship, by our Lord himself.<sup>p</sup> These four, were added to the eleven Apostles who constituted the college; and we shall see in the sequel, that Timothy, Titus, Epaphroditus, &c. were likewise ordained to the same office.

#### A PARISH MINISTER.

Honour *your* parents, and *your* children will honour *you*. *Asiat. Pro.*

<sup>m</sup> Acts i. 26.

<sup>o</sup> Gal. i. 19.

<sup>n</sup> Acts xiv. 14.

<sup>p</sup> Acts ix. 1—19.

For the Gospel Messenger.

#### A PRAYER

*For Spiritual Improvement in time of Sickness.*

O MOST mighty God and merciful Father, who "scourgest those thou lovest, and chastisest those thou wilt receive;"<sup>a</sup> let thy loving correction purify my heart from all iniquity, and make me more acceptable to thee, by my present humiliation and distress. O let me "learn thy statutes"<sup>b</sup> in this school of affliction; let me seek thee in it early;<sup>c</sup> and "when my heart is overwhelmed, lead me," O lead me, "to the Rock that is higher than I."<sup>d</sup> Let me "hear the rod," and learn "who hast appointed it;"<sup>e</sup> let it awaken me from my former security in sin, and let me sensibly find, that thou, O Lord, hast chastised me for my eternal good. Let me feel that "it is good for me to have been afflicted,"<sup>f</sup> that I may be a "partaker of thy holiness,"<sup>g</sup> and "joy in the God of my salvation."<sup>h</sup>

Teach me, most gracious God, by this proof of thy Fatherly correction, to be more submissive to thy will, more obedient to thy laws, more devoted to thy glory, more sincerely repentant of my past transgressions, and to seek more earnestly "the things which belong to my peace."<sup>i</sup> And as thou didst in the old time, prolong the days of many of thy servants, on their "heartly repentance," and sincere intention to lead a new life, so, do thou, "O thou Preserver of Men;"<sup>k</sup> most graciously "prolong my days here on earth, that I may live to thee;"<sup>l</sup> that I may serve thee more faithfully, and prepare myself to appear, more acceptably, in thy dread presence, in the great day of recompense. Let nothing separate me

<sup>a</sup> Heb. xii. 6.

<sup>c</sup> Hos. v. 15.

<sup>e</sup> Mic. vi. 9.

<sup>g</sup> Heb. xii. 10.

<sup>i</sup> Luke xix. 42.

<sup>l</sup> Liturgy.

<sup>b</sup> Ps. cxix. 71.

<sup>d</sup> Ps. lxi. 2.

<sup>f</sup> Ps. cxix. 71.

<sup>h</sup> Hab. iii. 18.

<sup>k</sup> Job vii. 20.



from thy love. Let me experience the blessing of thy protecting Providence. Shelter me under "the shadow of thy wings, until my calamities are overpast."<sup>m</sup> Let it be my whole care and study, to provide oil for my lamp,<sup>n</sup> and to trim and adorn my soul for eternity; that so, "all the days of my appointed time, I may wait till my change come,"<sup>o</sup> and be ready whensoever it shall please my Lord to call me, whether it be "at even, or at midnight, or at the cock-crowing, or in the morning."<sup>p</sup> And O, graciously enable me, continually to keep in view the time when I shall lie down in the dust; that I may never think, nor do, any thing without considering, how it will appear to the Judge of the Quick and Dead, at the day of my visitation.

O Father of Mercies, make me to abhor sin, as hateful to thy purity and holiness, and deadly to my own soul. "Comfort me now after the time that thou hast afflicted me, and for the days wherein I have suffered adversity."<sup>q</sup> Bring me out of the furnace of affliction, as pure, as silver seven times purified by fire. Pour into my wounded soul, the sweet influences of thy Holy Spirit. Surround me with the light of thy countenance. Make me content with whatever may be the issue of my present trials, because it will be the result of thy blessed will. Raise my affections from earth to heaven; and, "as the hart panteth after the water-brooks, so let my soul pant after thee, O Lord my God;"<sup>r</sup> for "whom have I in heaven but thee? And there is none upon earth that I desire in comparison of thee;"<sup>s</sup> therefore, most merciful Father, "hear my prayer and my supplication from heaven thy dwelling place, and when thou hearest, forgive."<sup>t</sup> "Quicken

me, for thy mercies sake, and for thy righteousness sake bring my soul out of trouble."<sup>v</sup> Give me a sure confidence in thy power, thy mercy, and thy promises. Let the remembrance of all thy past mercies comfort me, and be to me an assurance of thy future blessings. Give me a saving knowledge of God my Redeemer. Cleanse me in the fountain which was opened for me in Zion;<sup>u</sup> and finally, for thy mercies sake in Christ Jesus, save me with an everlasting salvation, through the merits and intercession of thy ever adorable Son, our blessed Lord and Saviour. Amen.



For the Gospel Messenger.

#### CHRISTIAN FAITH.

#### No. III.

TIME has been measured on earth, since the creation of light; but in heaven, it began with the existence of the first created being, whether angel or archangel, or by whatever name or dignity revealed in the Scriptures. Whatever Being was in existence when the first celestial being was created, was, necessarily, the uncreated, self-existent God.

Jesus Christ was "*before* all things, and *by him* all things consist; for *by him* were all things created, that are in *heaven*, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; *all things were created by him and for him.*" Col. i. 16, 17.

Then as Christ *necessarily* existed *before* he created the first celestial being, and was in existence before time was marked by any creative act, he must, *necessarily*, be the self-existent God, whom it is our duty to obey and to adore.

#### A BIBLE CHRISTIAN.

<sup>v</sup> Bishop Andrews' Devotions.

<sup>u</sup> Zech. xiii. 1. Heb. ix. 14.

<sup>m</sup> Ps. lvii. 1.

<sup>n</sup> Matt. xxv. 1—14.

<sup>o</sup> Job xiv. 14.

<sup>p</sup> Mark xiii. 35.

<sup>q</sup> Ps. xc. 15.

<sup>r</sup> Ps. xlii. 1.

<sup>s</sup> Ps. lxxiii. 24.

<sup>t</sup> 1 Kings viii. 30.

For the Gospel Messenger.

#### ON BORROWING SERMONS.

"If a preacher makes use of any part of another man's works in his sermons," says St. Chrysostom, "the borrowing of so many words [of course he means without due acknowledgment] will be deemed a greater disgrace to him, than if he had stolen so much money; nay, sometimes the bare suspicion of such a thing will do it, though the man be innocent." *On the Priesthood*, b. v. c. 1.

In the book of Jeremiah (xxiii. 31.) we have this remarkable assertion: "Therefore, behold, I am against the prophets, saith the Lord, that steal my words, every one from his neighbour;" on which the pious Henry thus comments: "They stole their sermons, their expressions, and mingled them with their own, as hucksters mingle bad wares with some good to make them vendible."

There are very few of the clergy in this country who use the sermons of others without acknowledgment. Where circumstances prevent a Minister from preparing a sermon, there can be no objection to his telling the flock so, and reading to them a homily, a lecture, or some approved sermon, plainly showing the book in his hand, and not writing it out for fear of some pious persons mistaking the fact.

For the Gospel Messenger.

#### CHOCTAW SCHOOL—RELIGIOUS EXPERIENCE.

IN one of the settlements lately made by benevolent Christians among the Indians on our borders, it appears the custom was to require the children "to give in," as the expression is, "their experience." The expediency of this custom, even among grown persons, may well be questioned for the reasons implied in the following characteristic anecdote, re-

ported from the Choctaw School: A number of children had gone to another room for religious instruction, but one refused to go, saying, "I am afraid they will ask my feelings, and I have nothing to tell. I don't feel any thing." S.

For the Gospel Messenger.

"Study the Scriptures; therein are contained the words of eternal life; they have God for their author, salvation for their end, and truth without any mixture of error for their matter." *Locke*.

THE antiquity and divine authority of the sacred scriptures give to every thing connected with their history not only a vital interest in the estimation of the Christian, but a corresponding influence in the opinion of the philosopher and the inquirer after truth. Even the sceptic and the unbeliever misled by the *ignis fatuus* glimmer of a false imagination, and lost in the darkness of infidelity, even they, when they arrive at that point, terminating time, when the light of truth shines bright and unobscured, when the shadows of human judgment flee before the beams of eternity that break upon the view, even they too are then willing to allow to allow to the Bible, "the only book in which God has spoken to mankind," the importance it demands.

"Ye deaf to truth! peruse this parson'd page,  
And trust for once a prophet and a priest;  
Men may live fools, but fools they cannot die."

Among the most interesting portions of holy writ is the Pentateuch, considered either as a revelation of the character and attributes of Jehovah, as an authentic system of sacred history and chronology, or on account of its being referred to by the Saviour himself, when in the last instructions that he gave to his disciples before his ascension, he said, "These



are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me."

Other considerations than the foregoing we feel confident are unnecessary to persuade to a perusal of the Pentateuch, illustrated as it is, by the subjoined Dissertation, which we earnestly recommend to our readers in general, and more especially to the biblical student, and those of the younger clergy who may not have had an opportunity of consulting the learned work\* from which we have transcribed it, with the hope of its attracting merited notice and attention.

E. J.

A DISSERTATION ON THE PENTATEUCH,  
Or  
FIVE BOOKS OF MOSES.

THAT a revelation from the great Ruler of the world is possible, no man can doubt or deny; and that it is probable, nay, more than probable, that it is absolutely necessary, seems a fact no less incontestible; and one indeed which has been generally allowed by the most dispassionate reasoners. Jews and Christians, conformably to the dictates of reason, and the general sense of mankind, not only assert the possibility and the necessity of a revelation, but proclaim to all the world, that those books which they call sacred, do in fact contain a revelation, of the sovereign will of God, respecting the eternal concerns of men.

Claims of so high a kind certainly deserve the most serious discussion: they have had that discussion: and all the powers of human reason, and human learning, have been employed, to investigate their truth, and establish their authority. The consequence hath been, that the genuineness and authenticity of these divine

books have been so fully proved, and amply confirmed, that no impartial or unprejudiced person can question the truth of their divine original: for it should at all times be remembered, that the genuineness and authenticity of these books, naturally and necessarily infer the divine authority; as reciprocally, the proof of their divine authority infers their genuineness and authority.

The books of Moses, as they are the first, so are they the foundation of the whole system of our revelation; for, could it be supposed that the writings of Moses were false or forged, the very pillars of Christianity would be shaken. It is therefore of great consequence to establish the genuineness and authenticity of the books of Moses; for, nearly the same arguments, or at least the same mode of reasoning, will serve with respect to the other books of the Old Testament.

The history of Moses is well known, as all the traces of it, which can in any measure be relied upon, or at least which are of any consequence, are to be found in his own invaluable writings. The sacred scripture says of him, and no human language can add to the eulogium, that *there arose not a prophet in Israel, like unto Moses, whom the Lord knew face to face.* Deut. xxxiv. 10.

The writings of Moses, as they are the most ancient books in the world, so do they treat of matters the most interesting and important. In five books, which the Greek interpreters have called by the names we follow, and which probably composed only one single work, Moses has comprised the history of all ages, from the creation of the world, till the end of his ministry; and particularly, has given us a detail of that covenant, which God entered into with the children of Israel; that peculiar people, chosen from the rest of the world, as the precious depositaries of his truth and his promises, concerning the future Redeemer of mankind. These

\* Dodd's Commentaries.

books have constantly been acknowledged as authentic; and no one ever doubted of it till the twelfth century, when Rabbi Abenezra started some difficulties, which yet he rather insinuated than expressed. The enemies to revelation eagerly caught up, and as eagerly improved the paradoxes which he had advanced; and, because there are perhaps a dozen passages in the Pentateuch which seem to have been added by an extraneous hand, they have therefore concluded that the Pentateuch is the production of an author more recent than Moses, who compiled the books of it from ancient memoranda which he had collected. Our faith by no means depends upon this question, determine it as we may: the books of sacred scripture derive not their authority from the name of the authors whom it pleased God to employ in writing them; they derive it from themselves; from the things contained in them, which have determined the universal church to receive them with an unanimous consent, as books inspired by the Spirit of God. Though the Pentateuch, therefore, could not be proved to be the immediate work of Moses, infidelity would gain nothing on that account: but, upon every consideration, the proofs to demonstrate him the author of it are so strong, and the objections, on the other hand, are so weak, that a good mind can never hesitate upon the question.

There is no book in any degree so old as the Pentateuch. The epocha assigned to it is prior, by 300 years at least, to the fragments of Sanchiatho, which are the oldest of all historical pieces extant; and more than 1000 years prior to the date of any of the historians which have reached us entire. This observation is more important than it may perhaps seem at first, as hence a very strong presumption arises, in favour of the authenticity of the books, which go by the name of Moses: for, if these books were the work of imposture, can it

be supposed that the good Providence of God would have permitted the whole world to have been deceived by such? Would that Providence have suffered time to swallow up the true records of revelation, in order to eternize those of imposture? Would it not rather, consistently with every attribute of justice and truth, have fully discovered and detected the glaring deceit?

Again; we cannot reasonably entertain a doubt whether there ever was such a man as Moses; whether he lived in times of the most remote antiquity; whether he was the law-giver of the Hebrews, and whether he did not give them laws whereupon their religion and polity were founded, and subsisted for many generations. Upon this subject the tradition of all ages, and of all religions, is unanimous: indeed the Jews, as they exist before us at the present day, are a living demonstration of the fact: were we allowed to doubt of it, we could be sure of nothing. All histories must no longer be considered other than mere fables; and facts, the most firmly established, could claim no more credit, than fictions the most chimerical.

A bare inspection of the Pentateuch is sufficient to prove, both that it was from the time of Moses, and that Moses was the author of it: He who speaks in it,—though always speaking of himself in the third person, as has been usual with the best writers of antiquity,—every where shows that he is the Moses; that it is he himself who writes; that he received orders from God, and that the thing is of public notoriety. We find there facts, miraculous events, and numberless particulars, which no author more recent could have inserted into a work forged with design. We find in it especially a body of laws, which certainly never could be the production of a hand subsequent to Moses; because the form of worship and government prescribed by those laws, singular as it is, and always



submitted to by the Jewish nation, must necessarily have been originally prescribed by the legislator who imposed it.

(To be continued.)

### BISHOP WHITE'S ADDRESS.

WE are happy to have it in our power to enrich the pages of the Gospel Messenger, with an extract from the admirable commentary of Bishop White, on an interesting question in the Ordination office. We happen to know, that this is a subject on which, not only the Clergy and Candidates for Holy Orders, but several of the laity have been desirous of information. As an illustration of the sense of our Church on the important doctrine of divine influences, this is, moreover, a valuable document.

When its\* Professors requested the President of its Trustees to take a journey to this city, to be present at the late examination, they doubtless expected, that the occasion would not conclude without some suggestions, tending to excite and to increase your energies. Accordingly, he enters on that duty. In his address of last year, he comprehended more points than could be treated of in sufficient extent, consistently with reasonable limits in regard to time. He now confines himself to a single point; very important in itself, and admitting of great variety of improvement. It is the prominent pledge which each of you is to give of the purity of his motive, at his future presentment for admission to the lowest grade of the ministry; in the first demand made by the Bishop in the service—"Do you trust, that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God, for the promoting of his

glory, and the edifying of his people?"—with the answer—"I trust so."

The subject is made a matter of trust: very justly; because, if it were a state of mind of a higher grade, the candidate will have done wrong, in committing the issue of his admission to the result of an examination by frail and fallible men. His having done so, must have been in consequence of views, not in harmony with the institutions of our Church, and therefore not consistent with godly sincerity. The trust is of an inward moving of the Holy Ghost; to be distinguished from the belief of the suggestion of immediate revelation; which belief, if it be demonstrative of a divine source in the present case, must be the same in other instances, of persons moved—as they think—to teach in direct contrariety to our constituted ministry, to our doctrines, and to our sacraments. How then are the motions of the Holy Spirit to be distinguished from the ordinary operations of our minds? The answer may be gathered from various places of our institutions. One place only shall be mentioned. It is in the first part of the homily for Whitsunday. The question is distinctly put, not with a special view to the ministry, but doubtless admitting application to that subject. The answer is in the words of St. Paul, in the fifth chapter of the Epistle to the Galatians, enumerating the religious graces of the Christian character. Accordingly, whatever emotions of the mind come under any of these heads, designate the Spirit of grace to be their source. To this belongs what follows in the question before us—"to serve God for the promoting of his glory and the edifying of his people." The desire is holy in itself; however cherished, as it ought to be, in submission to the authority that is to judge of the sufficiency of the party: there being an evident difference between the question of the

\* General Theological Seminary.

worthiness of the object, and that of the necessary requisites of the person in pursuit of it; who, with the best intentions, may misjudge.

That the trust expected in the candidate, and to be declared by him, is not of such a cast, as to justify his committing of himself to the impulse of his own persuasion, let loose from ecclesiastical restraint, is evident from other parts of the service: particularly, in the limitation annexed to his being authorized to preach, which he may not do except by permission of the Bishop; and by his promise of obedience to the same authority; doubtless meaning canonical obedience, under a government of law and not of will: but improperly promised, if the agent were under another authority, with which the former may interfere.

If it should be imagined, that our Church exacts too little at the door to the ministry; and, that the minister should be required to declare a divine call, in terms of a higher grade of confidence; the answer is, that the objection, were it valid, would apply, with equal force, to what we read of the Christian ministry in the Scriptures. Of all the ecclesiastical characters which they introduce to our notice; whether associated with the Apostles in the exercise of a super-eminent jurisdiction, as in the cases of Timothy and Titus; or, of the order called indiscriminately Elders and Bishops; there is no instance of such a special call, as might be a warrant to think lightly of the ecclesiastical: and, what seems to apply still more decidedly to the point, there are the ample instructions given by St. Paul, concerning the qualifications to be required alike in the case of a Presbyter and in that of a Deacon; in which there is no intimation, that in the admitting of them to their respective orders, there should be a higher measure of certainty than that specified by our Church.

These statements are made, in or-

der to defend the requisition of our ordinal, put in the modest form of the trust of the party, rather than in that of the assurance of an immediate revelation to his mind. While it is hoped, that the exposition is sufficiently clear to those to whom it has been addressed; yet, lest there should be ambiguity in any of the expressions; and further, to give the greater weight to the interpretation, there shall be recited the sense of Archbishop Secker on the point. Others might be named to the same effect: but his authority is preferred, on account of the high estimation in which he was held by our American churches in their colonial state; and because, of all the prelates of England, he was the most distinguished by an interest taken in our concerns. He writes as follows: (vol. iv. p. 210.)

“Candidates for Deacon’s orders are asked—Do you trust, that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration? A solemn question; and which ought to be well considered, before it is answered. Observe then, it is not said, Do you feel, have you an immediate perception of such an impulse from the Holy Ghost, as you can distinguish from all other inward movements by its manner of impressing you: but, do you trust? are you on good grounds persuaded?”

It would be a mistake to suppose, that this representation, from the pen of a very eminent prelate, places the subject in a lower degree of certainty, than that which it was intended to exclude. On the contrary, while in acting under the impulse of a sentiment pressing on the mind, and supposed to be divine, there will be the disdain of considerations arising from the exercise of the intellect; in the other case, the sense of a trust will submit to the indispensable condition of being bottomed on a comparing of personal qualification with the requisitions of Scripture, and on conformity to ecclesiastical order. It is all



important, that these should be regarded by candidates for the ministry, lest, what was designed to be descriptive of a well-grounded trust, should prove the excitement of a mere phantasm, not having a relation to the essential qualifications for the ministry; however powerful the drawing, on which so mistaken a confidence may have been placed.

If, agreeably to the present statements, the idea of the trust is to be accommodated to the test of a standard, according to which the determination of the candidate is to be made, he may be sure, that, at the least, it excludes motives not sanctioned by correct views of Gospel truth and duty.

Much needs not be said, in the application of this to what St. Peter has interdicted under the name of "filthy lucre:" that is, pecuniary inducement to the ministry. If it has sometimes brought unworthy men into the department, which indeed cannot be denied; so little of emolument is attached to clerical labours in the United States, that there is not the probability of a very extensive operation of a principle so unworthy: at least among young men whose education opens more profitable departments to their prospects.\* On the contrary, it will hardly be denied by those the most addicted to the bringing of the charge of avarice against the Clergy, that it is not uncommon, to find in their ranks the possessors of talents, which would have elevated to the stations in civil life, the most connected

as well with the weight of influence, as with that of wealth; and this remark is made, without an exclusive view to our own religious pale.

Independently on pecuniary considerations, the vanity of the display of talents may be a drawing to the ministry. It is not so sordid a motive as the other, but not in the least more holy, or a ground for the trust that is to be declared. In some respects, it is, of the two, the most carefully to be guarded against. For, while the love of money is sure to meet with discouragement, and may meet with its cure, in the censure and the disesteem of the world; the love of admiration may be made to pass for laudable ambition, or even for holy zeal. Not only so, whereas the former cannot but be matter of consciousness to the persons contaminated by it; the latter may be the effect of that frailty of human nature, which renders us incompetent judges of our own talents and of our own acquirements; especially at a time of life, when we are the most susceptible of flattering expectations, and the least aware of the innumerable causes of disappointment.

Although what has been said, is merely discouragement of unworthy motives; yet it will not be irrelative to the prospects of those addressed, to admonish every one of them, that, in the event of his future admission to the ministry, if, going beyond the expectation of a reasonable support from it, which he may not only rightfully entertain, but may become a duty to those dependent on him, he should fall under the already alluded to censure of the Apostle St. Peter; which may also be chargeable on the pressing of reasonable claims in a worldly spirit; or, if he should adopt a course of conduct, producing in himself and others, what another Apostle has stigmatized under the names of "envy, strife, railings, and evil surmisings;" which we often find to arise from ambition or from vanity

\* In the delivery of these sentiments, there was the recollection of what may be considered as an exception—accession to the ministry, from disappointment in secular occupations. Unquestionably, this is an evil to be guarded against, by strict attention to the circumstances of every particular case; without discouragement of accession of worthy labourers in the vineyard from the said source: of which there have been many instances, produced by religious impressions, and by desires of more extensive usefulness.

in their respective forms; or if, in any other way, he should entertain projects, which cannot be brought under that precious saying of the Apostle the last mentioned—"I seek not yours, but you;" in any of these or of the like cases, he will have cause to look back on the declaration which he now contemplates in prospect, of a trust that he was moved by the Holy Ghost, to take on himself the ministry of the Gospel. That divine Agent, has not wasted his energies in such a cause; but, on the contrary, may be considered as addressing the candidate with the demand—"Why dost thou preach my law, or take my covenant into thy mouth?"

These remarks, relate to the absence of unworthy casts of character: but the subject will not have been sufficiently opened, without the mention of some positive attributes; independently on which, we may reasonably conclude, that there is not a ground for the declaration exacted by the Church.

It cannot be a mistake to affirm, that to warrant the trust spoken of, the party must be conscious of his being, as to inward character and outward conduct, an approved subject of that dispensation of grace, of which it will be his duty to invite others to be partakers. He may have been brought within the Christian covenant, by the pious care of those who had the guardianship of his infancy; under the same, he may have received a religious education; and, by the grace of God, he may have improved it. Having been thus "called to a state of salvation," as is recognized by the Catechism of our Church, he may have "continued in the same," as is expressed in the same instrument: doubtless, not without errors arising from frailty, yet not in subjection to known and habitual sin, cutting off from the mercy of God in Christ. Or, having incurred such apostacy, he may have been restored through the merits of the Mediator,

at the cost of humiliation and sincere repentance. In either case, he must be in the state which warrants the approaching of God as a reconciled Father in Christ. To use the words of our Church in the article of the xxxix which has been more misinterpreted than any other (xvii): "he must feel in himself the Spirit of Christ"—not in any sensations which can be brought under the head of enthusiasm; but, as the article proceeds to define, "by the mortifying of the works of the flesh, and the earthly members, and the drawing up of the mind to high and heavenly things:" this being manifested by what is said in another of the articles (xii) which requires good works as "springing necessarily out of a true and lively faith; insomuch, that by them a lively faith may be as evidently known, as a tree discerned by the fruit." Our Church knows no other ground of assurance than that defined. In this, she faithfully follows the Scriptures: since, in them, certainty in the important concern is never rested on a persuasion in the mind, or on a revelation to it; but always, on some such test as where we read—"ye are my friends, if ye do whatsoever I command you;" and—"this is the love of God, that we keep his commandments;" and—"the fruit of the Spirit is in all goodness, and righteousness, and truth;" and—"that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." If the candidate have no evidence of a state of acceptance with God, resting on the grounds set forth, it may be said to him in reference to the ministry—"thou hast neither part nor lot in this matter." Thou art not likely to sustain its duties, or to have a relish for its consolations; and thou canst not betake thyself to any occupation,



which may either be begun or continued in by thee, with so much hazard to thy soul.

Next in importance to the settling of the mind of the candidate on the only sure foundation, as the subject regards himself, is a deeply rooted desire of being instrumental, to the bringing of others to be partakers with him of the benefits of the Gospel dispensation. It is not more certain, that the Christian Church was established by the arm of Omnipotence, than that there was grafted on it a divinely instituted ministry, for the purpose of making known its glad tidings, in every way in which there may be ability and opportunity for the work. Accordingly, if the candidate have not at heart the conversion of sinners, the edification of the godly, and the extending of the prospects of all from the transitory things of time to the "life and immortality" which has been "brought to light" to them by the Gospel; if this weighty work be not felt in a pressure on his conscience and his affections; if it be not habitually with him a subject of prayer, and if he be not prepared to prefer it to his personal ease and gratification, he cannot be under the holy influence in question. There must be some measure of the unction of the same spirit, in Christian men of every grade; who, however, have their respective callings, which cause the salvation of their fellow-men to be matter only of occasional concern: but it is the occupation of the minister of the Gospel; and, if he be not prepared to enter on his profession with this understanding of its end and aim, he prevaricates in saying that he trusts—for he has no warrant to trust—that he does it to promote the glory of God, and the edification of his people.

To the two grounds of trust stated, we may reasonably add a third—that of being possessed of the requisite qualifications. This must be confes-

sed a matter of peculiar delicacy; especially if the party feel the weight of that saying of an Apostle, under a sense of the magnitude of the work—"who is sufficient for these things?" The same Apostle, however, has spoken of "the treasures of the Gospel" as committed to earthen vessels, "for the express purpose, that the excellence of the power may be of God, and not of us." Accordingly, it having pleased him to appoint, as his agents, men with their infirmities and their imperfections; we ought not to entertain such ideas of Christian humility, as would repel from the ministry all besides the arrogant and the vain. Where personal piety is unequivocal; and where it exists in unity with zeal for the inculcating of the truths and the holy morality of the Gospel; qualification as to other points may, consistently with modesty, be a subject of trust; provided there be submission to the determination of those, who, as one of our articles (xxiii) speaks, "have public authority given them, in the congregation, to call and send ministers into the Lord's vineyard." Under disregard of this, the party is so far from being authorized to entertain the trust in question, that he manifests unfitness for the sphere, into which, contrary to Gospel order, he would intrude. If, after admission to the ministry, there should be disregard of the constituted authority, and of the appointed order of the Church; it is the matter concerning which there has been an admonition from the beginning, in that intimation of St. Paul—"God is not the author of confusion, but of peace." The contrary to this may wear the garb of religious zeal: but it is one of the ways, and there are many of them, in which we find verified the saying of the same Apostle, that "Satan is transformed into an angel of light."

After this exposition of a very important demand, to be made at the door of entrance to the ministry; it

will not be irrelevant to divert the discourse from those who have been principally the objects of it, to the Trustees and to the Professors of the institution, in a respectful recommendation to them, that in the government to be exercised, and in the course of instruction to be given, while due pains will certainly be bestowed on proficiency in theological attainments, there may not be lost sight of the excitement of devout affections, with an accompaniment of all the graces of the Christian character in the hidden man of the heart. With some, this matter is submitted to a species of inquisition, not known in the institutions of our Church; and, as we suppose, liable to be abused to tyranny and to hypocrisy. Still, except in instances of an extraordinary talent for concealment, there will be verified those sayings of Scripture—"out of the abundance of the heart the mouth speaketh," and—"the tree is known by its fruits."

Considering the time which will be spent by the Students in the Seminary before attainment to its honours, there will generally be a development of character within the term: an advantage, in which the Professors will have better opportunities of observation, than the Bishops; to whom the presentments for orders are to be subsequently made; and who, in general, cannot take particular cognizance of the candidates, during the year in which, agreeably to the canons, they are subjects of inquiry. This is mentioned as ground for the suggestion, that in cases in which there shall be little or no evidence of religious sensibility, it will be substantial charity, at this early stage of the course on which the parties have entered without due consideration, to advise the abandoning of the design: there being wanting the qualification, without which, there will not be sanctified to their proper uses any other qualifications which may be acquired. This is not to be understood, as coun-

tenancing any species of devout exercise, alien from that of the services of the Church. With some, no engagedness in the latter will be held to be indicative of real piety, if there be not the effusions as unlike to them as possible, in the properties in which they have been generally acknowledged to excel. This is not the devotion, which it is here the object to exact or to recommend. On the contrary, in the case of views so alien from the spirit of our religious exercises; and especially, where the party may rest his call to the ministry on a ground not known in the institutions of our Church, it would be commendable to discourage an entrance on its duties. In such a person, it would be a more consistent error, to set at nought all human agency in the transaction; and in his condescending to be a subject of this, there is more of the wisdom of the serpent, than of the innocency of the dove.

From the Christian Observer.

#### INCOMPATIBILITY OF THE MINISTERIAL OFFICE WITH SCHOOL-KEEPING.

WHEN two offices, of *whatever kind*, are *combined in the same person*, there will constantly be hazard that one of them may be preferred at the expense of the other. The man has, as it were, "*two masters; and is in danger of hating the one and loving the other, or of holding to the one and despising the other.*" Allow that the two masters are not, like those of whom our Saviour speaks, irreconcilably adverse, invariably demanding diametrically opposite service. Allow them to be two whom it is possible and lawful to serve, in conjunction. Still there will always remain cause for apprehension, that the one or the other does not receive his just proportion of service; that the one has a more efficacious hold on the inclinations than the other;



that the concerns of the master less beloved, are, in a greater or less degree, sacrificed to those of him, for whom, a more warm or more interested regard is entertained.

In the case before us, the disadvantage may be thrown on the side of the pupils. The tutor, it may happen, has undertaken the employment with reluctance. His heart, be it assumed, was much in his ministry. He has superadded the new occupation from necessity, for the sake of his family, for bread. He feels it an oppressive and irksome burden. He dislikes it as unwonted, wearisome, in itself unpleasant, interfering with favourite habits, and pursuits, and studies. The time which he assigns to it he pares down with the narrowest limits, in which he can persuade his conscience to acquiesce. The time which he does give he seldom gives otherwise than grudgingly. Even the time which he does give, he does not give thoroughly. His mind, during the hours of a lesson, is continually wandering, and he often knows that he is taking opportunities of wandering among foreign objects. While the scholar is sticking fast in a passage of Virgil, or stammering out a rule in the Grammar, the master is scribbling the skeleton of a sermon, or pondering the import of a controverted text. And it is not until a long pause of silence on the part of the disconsolate pupil has taken place, that the instructor is roused from his reverie, or calls back his attention. Out of school hours, there is a similar remissness. Thus, while the ignorance of some parents discovers no ground of complaint; while the negligence or the easiness of others is well satisfied; and while the lurking dissatisfaction of others, more observant and more quicksighted, is expended in ruminating on the difficulty of finding a tutor in all respects free from objection: the youths are neither instructed nor guarded with the patient, watchful

solicitude, conformable to the obligation which the tutor has contracted, and to the stipend which he requires.

Such is occasionally the result of the combination of offices before us. But it is not the prevailing effect. The ordinary consequence is the diminution of ministerial usefulness; the preference voluntary or involuntary, of the pupils to the parish. The diminution of ministerial usefulness, even when it is the decided purpose of the clergyman not to prefer his pupils to his parish, can scarcely fail to ensue in most cases; if the clergyman be not a man of extraordinary zeal, strength, and determination. Attendance on the school room, necessarily requires from the tutor, a considerable portion of the *useable* hours, if I may be allowed the term, in every day, Sundays excepted. His parish must be very small, or peculiarly circumstanced, if the daily defalcation of these hours from its minister will not be considerably disadvantageous to its spiritual interests; or if the application of a material part of the alienated time to those interests, would not have been likely to produce under the divine blessing, extensive benefit. But the curtailment of time by no means constitutes the amount of the loss. The minister has not merely *expended* the hours, but he has *laboured* in them. He has employed them in the work of tuition. They have been making unceasing demands on his faculties and on his spirits, and now dismiss him comparatively jaded and vapid, and needing relaxation and rest, to new business and new cares, the composition of his sermons and the visiting of his people.

But unhappily there are two general causes, which have an inherent tendency to lead the tutor practically, however unintentionally, to give a preference to his pupils rather than to his flock, in the distribution of his attention between the two parties; a

tendency so powerful, that its operation, unless it be combated with conscientious and unabating vigilance, will produce habitual and increasing evil. In the first place, the occupations of the school room come regularly at their stated periods of the morning and of the afternoon. They do not admit of change or of procrastination. The lesson must be heard, and the exercise inspected, at the wonted hours; or the whole system of tuition is deranged, and the day is completely put out of its course and thrown into irrecoverable disorder. Hence these occupations are seldom interrupted or delayed. If any accidental business suddenly exacts a little time, that time is generally taken from the portion which tuition leaves vacant. If a visit is to be paid, if a stranger is to be received, if the pecuniary accounts of the pupils are to be drawn up, if letters are to be written to their parents, all is to be transacted in the hours not appropriated to the business of teaching. The school room cannot furnish any quota. On the other hand, the occurring act of the ministerial function (I speak not of stated services to be performed within the walls of the church) will very frequently bear a little postponement. The sick man whom it was intended to visit to-day is not in danger, and may be visited to-morrow. The sermon which was to have been begun this afternoon may be commenced in the morning; and if fresh obstacles should arise, an old one may be preached. That which *will* bear postponement, is eventually postponed. In many cases the postponement is not followed by any visible evil, and may in itself be a matter of indifference. But in the mean time *a habit of postponement* is forming; a habit of postponing the parishioner to the pupil; a habit sliding forward from small things to greater; a habit continually recurring; a habit incorporating itself with the character and ultimately perhaps eating away the

substance of its ministerial usefulness, of its ministerial fidelity.

In the next place, the influence of private interest, in whatever degree it may affect the individual tutor, will commonly act upon him to the detriment of the parish. Augmented exertions in his clerical labours promise no particular benefit to his finances. His ecclesiastical salary is fixed; and whether he be lukewarm or strenuous in his functions, he is legally entitled to it, and receives it. But to distinguish himself by diligence and ability in the capacity of tutor, holds forth the prospect of speedy, important, and durable recompense. His reputation is elevated. Applications for admission crowd upon him. He now thinks that he can contrive to manage an additional, and another additional youth. He feels himself authorized to make additions to his terms. He forms connexions with wealthy or noble patrons, through whose favour conciliated by his successful skill and activity as the preceptor of their children, he looks with confidence, for preferment in the church.

The two occupations, then, of minister and tutor may run on together, like the two sides of a bowl, in parallel lines: but there is a bias always lodged on the same side. If the effect, of that perpetual bias is to be withstood, it can only be by steadfast watchfulness and prayer. Let not the tutor deceive himself into a persuasion, that he shall deliver himself from it by employing an assistant. He may lessen his difficulties and his temptations: but a formidable amount will remain. He will constantly be in danger of devolving on that assistant the principal part, if not the whole of the weekly and private duties of the parish, that he may give more of his own attention to his pupils. And he will uniformly know and feel that his own credit, and all the consequent benefits which he expects from its continuance and from its increase, must ultimately depend,



not on the estimation in which his assistants may be held, but on the qualifications of which he shall prove himself, as a preceptor, to be personally possessed.

X. Y.



For the Gospel Messenger.

### ON REVIVALS.

IN reading some of our religious newspapers, we frequently meet with the term "revival," and I must confess my ignorance of its precise meaning. That something is resuscitated which has been dead, or brought back to a state in which it had been before, is, probably, the meaning intended. If this be the case, then the subjects of revivals have formerly been hopefully religious, but have fallen from grace, and now are *revived* from their spiritual languor, or death, by the powerful and miraculous operations of the Holy Ghost. But very young persons are said to be the subjects of these "revivals," and if this be the case, then the same might, in some measure, be said of the Apostolical Rite of Confirmation in the Episcopal Church, which is a personal *renewal* of the promises made at Baptism, and is a "*revival*" of the divine life, which was begun when that Sacrament was administered. Not professing to be a theologian, I could not satisfy myself on the subject, until a few days ago I took up the Posthumous Sermons of an eminent Congregational Minister of West Springfield, Connecticut, where I was delighted to find, in an able, and very interesting Memoir of his life, written by himself, an account of what "revivals," in his opinion, *ought* to be. I have transcribed the passage for insertion in the Gospel Messenger, if the Editors should think it may afford instruction to others as it has done to me.

It may be interesting to some of

my readers to state, that the Rev. Joseph Lathrop, D. D. the author of these Sermons, was a man of distinguished eminence in the Church to which he belonged; of liberal education and sentiments, and greatly beloved for his charity and piety, by all who knew him. As an evidence of his talents and industry, it is stated in the discourse delivered at his funeral, that "he left behind him about five thousand MS. Sermons." The writings which I have seen of this great and good man, are 2 volumes of Sermons, one of them posthumous: "Christ's Warning to the Churches to beware of False Prophets:" an excellent work on the Ministry, wherein he insists upon the necessity of an uninterrupted succession from the Apostles: and "Discourses on the Mode and Subjects of Christian Baptism;" a very orthodox and useful little work. He died Dec. 31st, 1820, aged 89 years and two months, and in the 65th year of his ministry.

VETULUS.

I have endeavoured to guard my people, says this pious man, against an error too common, where religious conferences are much attended; I mean, substituting *these* in the place of divine institutions, and making them a kind of *thermometer*, by which to prove the degree of heat and cold in religious zeal. When we hear of a *revival* of religion in any place, the unusual frequency and the general attendance on lectures and conferences by day and by night are adduced as decisive evidences of it. When these meetings become less frequent, or less full, it is said, "Religion appears to be on the decline." We ought always to place religion where the scripture has placed it, in holiness of heart and life; and to regard devotional duties as instrumental to this end. We are never to place the essence of religion in things which are but the means of it.

A serious man from a neighbouring parish, being one evening at my house on secular business, took occasion to inform me, that there was a great revival of religion in his vicinity. I expressed my satisfaction in the intelligence; but asked him, wherein the happy revival discovered itself: Whether the people appeared to be more humble, more condescending, more meek and peaceable, more kind and charitable, better united in their social relations, more virtuous in their manners, &c. He could not answer particularly with respect to these things; but said, "People were much engaged in attending religious meetings; they had private lectures as often as any transient preacher could be obtained; and they had conferences very frequently—almost every evening." I observed to him, that an attendance on the word preached was highly important, and a hopeful indication; but asked him, how it was on the *Lord's day*; whether they attended to the instituted worship of *that day* better than they used to do: (for I knew they had been shamefully negligent of that duty.) "Why—no—" said he, "we don't go to meeting on the sabbath." What, I inquired, do you neglect God's institutions to observe your own? The prophet marks this as a token of the *decay* of religion among the Jews. He answered, "We do not like our parish minister very well." I observed to him, that if they had a minister, who did not preach the gospel, this was a reason why *he* should leave the *pulpit*; not why *they* should leave the *meeting-house*; and they ought to take regular measures for his removal, and the introduction of a better man. "O," said he, "I don't pretend, but that he preaches the *gospel*; but there are some subjects, on which he does not preach." Perhaps he preaches on them, when you are absent. He continued, "I don't like his *manner* of preaching. He is not so fervent, so

engaged, as I wish; he uses his notes too much," &c. Friend, said I, you well remember, that Paul, Apollos and Cephas all preached in Corinth. They preached the same gospel; but had different voices, and different modes of speaking. And among their hearers, one said, I am of Paul; another I am of Apollos; and a third, I am of Cephas. Now on this occasion, Paul told them, they were *carnal*. Apply this to yourself. On the authority of Paul, I tell you, that you are carnal. He answered, "I do not see, but that it is so." He had the honesty to confess his fault; whether he had the virtue to reform, I do not know.

Occasional meetings and private conferences may be very useful, if properly conducted; but they are matters of christian discretion, not of divine institution. I know of no apostolic precept or example, which elevates these to a place among the institutions of God. When Paul came to Troas, where was a christian church, and doubtless some stated place for public worship, he waited seven days for the return of the first day of the week, on which day the disciples were wont to come together for social worship. Then he spake to them, and continued his speech to an unusual length.

When he preached in Ephesus, where a church was not formed, "he taught publicly and *from house to house*." As the christians had no stated place in which they could claim the privilege of assembling, they convened where they could. Paul first taught in the Jewish synagogue; meeting with opposition there, he removed to the school of Tyrannus, and here he continued for a length of time, teaching *daily*.

His teaching, though from house to house, from the synagogue to the school, where he could obtain leave, was *public*; not *private*. His teaching *daily* in the school was incompatible with his spending much time in



private houses. He always chose the most open manner of teaching. He never imitated those seducers who creep into private houses.—*Memoir prefixed to Lathrop's Posthumous Sermons*, pp. 31—34.

For the Gospel Messenger.

#### SEAMEN'S LIBRARIES.

"There is nothing new under the sun."  
*Eccles. i. 9.*

THAT the spiritual condition of Seamen awakened the attention of piety in former ages, is evident from the following extract from the life of the Rev. Dr. Bray,\* a man who for his ardour and perseverance in the sacred cause, has been called "the Howard of religion."

"He was anxious to establish *Marine Libraries*, and bequeathed 25 pounds for the purpose of providing the Chaplains to men of war with some of the choicest theological, philological, historical and mathematical tracts; but in the codicil to his will, written not long before he died, he states himself reduced to such weakness as not to be able to arrange a regular plan for these libraries, recommending, however, to *public notice* the formation of *establishments* so desirable."

N.

\* The Rev. Thomas Bray, D. D. was a clergyman of the Episcopal Church; of eminent piety and talents, and peculiarly zealous in forming Societies, and other institutions, for the promotion of piety and virtue. His christian zeal, and disinterested exertions in the cause of Religion, induced Dr. Compton, Bishop of London, to appoint him Commissary of Maryland. Several of the American Colonies experienced his kind attentions to their spiritual wants; and his active, and intelligent mind, was constantly devising plans for the public good. In conjunction with other pious and benevolent men, who were known as "The Associates of Dr. Bray," he established several Provincial and Parochial Libraries. When the Rev. Samuel Marshall arrived in Charleston in 1696, as Rector of the old St. Phi-

From the Christian Observer.

#### RECENT TESTIMONIES FOR THE AUTHENTICITY OF 1 John v. 7.

IT seems to be very widely taken for granted, that almost every well-read biblical scholar has at length discarded from his copy of the New Testament the celebrated verse 1 John v. 7. This, however, is by no means the fact. The testimony of the learned Bishop of St. David's has already been several times referred to in your pages. "I can say with truth," says his lordship, "that every renewed examination of the subject has added to my convictions of its authenticity." Mr. Nolan, in his profound and interesting "Inquiry into the Integrity of the Greek Vulgate," after stating the internal and external evidence of the verse, and his reasons for thinking that the verse was suppressed by Eusebius in the *edition* (if it may be so called) which Mr. Nolan supposes him to have *revised* under the sanction of Constantine the Great, adds, "I trust nothing further can be wanting, to convince any ingenuous mind that 1 John v. 7. really proceeded from St. John the Evangelist." Dr. Hales, in his learned work on "Faith in the Holy Trinity," speaks with equal confidence of the authenticity of the verse. "To the authority of Griesbach on this question," he says, "I shall not hesitate to oppose and prefer the authority of a celebrated German editor and critic, the learned Ernesti; with whose observations I shall close this minute and elaborate survey of the whole external and internal evidence; which, I humbly

lip's Church, which stood where St. Michael's now stands, he brought with him, as a present from these gentlemen to the Province, 225 volumes of books, which formed the first public library in this city. Dr. Bray having spent his whole life, and a moderate fortune, in doing good, died Feb. 15, 1730, aged 73. See *Life and Designs of Rev. Thomas Bray, D. D. Lond. 1808. Hist. Church of So. Ca. pp. 38. 115. Ed.*

trust, will be found exhaustive of the subject, and set the controversy at rest in future." Mr. Grier, in his recent "Reply to Dr. Milner's End of Religious Controversy," after noticing "the invincible arguments" of Mr. Nolan, says, "I feel compelled to abandon my former prejudices against the verse, and to think that a person should almost as soon doubt the genuineness of the rest of St. John's Epistle, as that of the disputed passage."

A late edition of the Greek Testament, by the Rev. Edward Valpy, must not be omitted among the advocates of the received text. The edition is formed very much on the text of Griesbach, but without adopting his alterations. It retains, among other passages, 1 John v. 7.

The reading is, therefore, very far from standing in that miserable state of destitution to which its opponents seem to consider it reduced.

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#### QUESTION ON THE TRINITY.

THE following is new to us; and as the reply of Dr. Hawarden seems to afford a most conclusive argument on an important disputed point of Theology, we give it insertion. It is from a late publication, entitled *Reminiscences of Charles Butler, Esq.*

"In this work entitled '*The Scripture Doctrine of the Trinity*,' Dr. Clarke [the Arian] propounded his system with great clearness; and supported it with considerable strength and subtlety of argument. He met with a powerful opponent in Dr. Hawarden, an eminent Catholic theologian. By the desire of Queen Caroline, the consort of George II. a conference was held by them in the presence of her Majesty, Mrs. Middleton, a Catholic lady much in the confidence of the Queen, and the celebrated Dr. Courayer.

"When they met, Dr. Clarke, at some length, in very guarded terms,

and with great apparent perspicuity, stated and explained his system. After he had finished speaking, a pause of some length ensued. Dr. Hawarden then said, that he had listened with the greatest attention to what had fallen from Dr. Clarke, and that he believed that he apprehended rightly the whole of his system; that the only reply which he should make to it, would be by asking a single question; that if the question were thought to contain any ambiguity, he wished it to be cleared of this before any answer to it was returned; but he desired when the answer should be given, it should be expressed by the affirmative or negative monosyllable. To this proposition Dr. Clarke assented. Then, said Dr. Hawarden, I ask, Can God the Father annihilate the Son and the Holy Ghost?—answer me, yes, or no. Dr. Clarke continued for some time in deep thought; and then said, it was a question which he had never considered. Here the conference ended." *New-York Chronicle.*

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#### THE GODHEAD OF CHRIST TRIUMPHING OVER ARIANISM.

THEODOSIUS the Great, about the year 380, was induced by some of his artful courtiers, to favour the Arians so far as to let them open their places of worship and undermine the divinity of our Lord Jesus Christ. Some time after, he made his son Arcadius a partner with him in the empire. He gave public notice of this event. The noblemen, who were governors of the provinces, and the bishops, came at the appointed day, to congratulate him on the occasion. Among the rest there came Aruphilocus, a famous old bishop, who had bitterly suffered in the Arian persecution. Accordingly he made a very handsome address to the emperor, and was going to take his leave. "What!" says Theodosius, "do you take no



notice of my son? Do not you know that I have made him partner with me in the empire?" Upon this, the good old bishop went up to young Arcadius, who was about sixteen years of age, and putting his hand upon his head, he said, "The Lord bless thee, my son." and immediately offered to retire. The emperor was roused into rage at this apparent neglect: "What!" says he, "is this all the respect you pay to a prince that I have made of equal dignity with myself?" Upon this, the bishop, with the grandeur of an angel and the zeal of an apostle, looking the emperor full in the face, spoke with an indignant tone of voice the following remarkable words: "Sir," said he, "do you so highly resent my apparent neglect of your son, because I do not give him equal honours with yourself? And what must the eternal God think of you, who have given leave to have his co-equal and co-eternal Son, degraded in his proper divinity, in every part of your empire?" Such words as these were like a thousand daggers plunged into the emperor's heart. He was a good man, and he felt the reproof to the bottom of his soul. He gave immediate orders to have all the Arian chapels shut up, and would not suffer one to exist. *Boston Recorder.*



From the Christian Observer.

#### VOLTAIRE'S PLAN TO REBUILD THE TEMPLE OF JERUSALEM.

AMONG the many excellent remarks which have at different times appeared in your pages relative to the inspired prophecies, I do not recollect to have seen any allusion to what has often struck me as one very strong corroboration of their truth; I mean the attempts which have been made, but in vain, to defeat their accomplishment. The modern state of the Jews is an invincible argument on this subject; but what I intend

more particularly to urge at present as an illustration of my remark, is the plan conceived by Julian, and revived by D'Alembert and Voltaire, to rebuild the temple of Jerusalem. I shall give the account of this transaction in the words of the Abbé Baruel.

"It is well known what strength the Christian religion draws from the fulfilling of the prophecies, and particularly from those of Daniel, and of Christ himself, on the fate of the Jews and of their temple. Julian, the apostate, in order to give the lie to Christ and to the prophet Daniel, had sought to rebuild the temple. It is also known, that flames bursting forth from the earth at divers times, and devouring the workmen, had obliged him to desist from the undertaking. D'Alembert was not ignorant of this act of the Divine vengeance having been certified by a multitude of eye-witnesses. He had undoubtedly seen it recorded in Ammianus Marcellinus—an author of unquestionable authority, for he was the friend of Julian, and like him a pagan. But this did not hinder him from writing to Voltaire, 'You probably know, that at this present time there is in Berlin a Jew, who, expecting Mahomet's Paradise, is in the mean time gone to wait on your former disciple in the name of the Sultan Mustapha. Writing to that country the other day, I mentioned, that if the king [of Prussia] would but say the word, it would be a fine opportunity to have the temple of Jerusalem rebuilt.'

"That word was not said by the former disciple, and D'Alembert gives the following reason to Voltaire: 'I have no doubt but that we should have succeeded in our negotiation for the rebuilding of the temple of the Jews, if your former disciple had not been afraid of losing some of his Jewish worthies, who would have carried away thirty or forty millions of money with them.' Thus, in spite

of all their inclination to give the lie to the God of the Christians, even the sordid interest of the conspirators was to add a new proof to the truth of his doctrines.

"Voltaire had not, eighteen years after, given up the plan, nor lost all hopes of accomplishing it. Seeing that D'Alembert had not succeeded with Frederick, he endeavoured to prevail with the Empress of Russia. He writes to her, 'If your Majesty is in a regular correspondence with Ali Bey, I implore your protection with him; I have a little favour to ask of him; it is to rebuild the temple of Jerusalem, and to recall the Jews, who will pay him a large tribute, and thereby make a mighty lord of him.'

"Voltaire, when nearly eighty, still persisted in this plan, by which he was to prove to the people that Christ and his prophets were impostors."

The truth of the circumstances attending Julian's attempt has been often called in question; but I think that no person can deliberately weigh the strong arguments of Bishop Warburton, in his treatise on this subject, without admitting both that the attempt was made, and that it was defeated in the manner described by Ammianus Marcellinus. Voltaire's plan seems to have been half in jest; though, had the project been favourably received, it can scarcely be doubted but that he would have pressed it in earnest. So much for the intention both of the ancient and the modern Julian: as for the project itself, it would have proved nothing but the impiety of the devisers, had it been put into execution; for, as the Abbé Gregoire, in speaking on this very subject, justly remarks, "The prophecies foretold that there should not remain one stone upon another, which has been strictly fulfilled; but they nowhere relate that the edifice should never be rebuilt."

#### PROPOSED INSCRIPTION TO VOLTAIRE.

AN English gentleman being in Paris, when a subscription was circulated by a number of the Philosophers of the Voltaire School, for the purpose of erecting a statue to the memory of their oracle, put a stop to the whole proceeding by writing the following

#### INSCRIPTION FOR AN INTENDED MONUMENT OF VOLTAIRE.

Behold VOLTAIRE! deserving of a stone,  
Who in Poetry was great,  
In History little,  
Still less in Philosophy, and  
In Religion  
Nothing at all.  
His wit was acute,  
His judgment precipitate,  
His dishonesty extreme.  
Loose women smiled upon him,  
The half-learned applauded him,  
And the profane patronised him;  
Though he spared neither God nor man,  
A junto of Atheists,  
Who call themselves philosophers,  
Scraped some money together,  
And raised this stone to his memory.

#### BALGUY'S ADVICE TO AN UNMARRIED LADY.

THE new edition of Dr. Balguy's works contains several pieces never before published. Among them is his advice to an unmarried lady, the principal part of which, will be found in the following extract.

First, then, if you would avoid misery, expect not to be happy.

This may seem a strange tale, but I am going to explain it. I only mean, that you must not expect happiness, pure and unalloyed. Think not, that you are entering into a state of perpetual love, and joy, and peace. For no such state was ever found, or ever will be found on this side the grave. Even the Sparkler (in the Guardian) who was content to be easy here, and happy hereafter, expected a great deal too much. Care and anxiety in a thousand shapes are



the lot of humanity; and you may as well suppose that marriage should cure you of the head-ache, as that it should free you from grief, and uneasiness. Nay, be not discouraged, if I venture to foretel, that it will produce new uneasiness, of various kinds, and will fill you with numberless fears, and disquiets, which, in a single state, might probably have been avoided.

Things are dealt out with so equal a hand, that whatever increases our joy, usually increases our sorrow too; and I fear we must not pretend that matrimony is any exception to this rule. (This, however, is no argument against it; otherwise one might wish to sleep their whole time, and so lose all the pleasure as well as escape the pains of life.) All I insist on is only this, that you do not enter on your journey, with too high an opinion of the road you are to travel; the dangers and difficulties you are likely to meet, will be much less apt to discompose you, when you are prepared to meet them. Whereas if you look for nothing but purling streams and flowery meadows, the very first appearance of rough ways and stormy weather will quite overpower your spirits, and you will be in danger of sinking under the disappointment.

Second. Do not imagine that you are going to marry an angel. That is, do not expect a man free from human infirmities. The best husbands in the world have their fits of folly, and obstinacy, and ill humour. Absolute perfection is a visionary thing, to be found only in plays, and romances, not in real life. And though men may hide their failings from the world, yet their own families are sure to know them, and to suffer from them. Be assured, therefore, that the man you marry will, in numberless instances, both think and talk and act unreasonably. Impress this thought so fully on your mind, that you may rather wonder he errs so seldom, than lose your temper be-

cause he errs at all. Consider the behaviour of those persons whom of all others in the world you love best. Their characters are amiable, their examples in a thousand particulars are worthy to be imitated; but have they no faults? are they never in the wrong? Have you found them on all occasions, under all circumstances, in perpetual serenity and good humour? Certainly not. Why, then, should you expect from a new relation, greater degrees of wisdom and goodness, than you have experienced in your old ones? Believe me, as the world goes, a much less share than that, will entitle a man to your indulgence, and even your esteem. And perhaps in any case but that of marriage, you yourself would think so: only you will say that the affection of a husband, if he be really sincere in it, will surely prevent him from behaving ill to his wife, whatever he may do to others. But what is that affection you expect from him? You have lived too long in the world, and seen too much of it, to suppose that the raptures of a honey-moon, should continue for life. The character of the lover, must give place to that of the friend; and where is that friend to be found, who in no instance whatever, would give you cause of complaint? Coolness and indifference from those you love, would be sure to afford you uneasiness; and yet, on the other hand, too tender a regard, would expose you to perpetual inconveniences, and disappointments. Judge, then, if it can be imagined, that even the best of friends should at all times keep clear of both extremes; and love you neither more nor less than you yourself would choose. I make no scruple to suppose that excess of affection would be a misfortune to you, because you have already experienced something like it; and I suppose you would esteem a want of affection, a much greater. Nothing, I think, has here been said of which you possibly need to be informed:

but I judge it of the highest importance, that you should reflect on it, and make the reflection habitual. By this means you will learn to bear with your husband's failings, and to be easy under such misfortunes, as it is impossible to prevent. When you hear him talk weakly, or see him act perversely, you will say to yourself, "I knew he was a man." When you find him resolved to follow his own whims and regardless of the pressing remonstrances you make against them, you will still say, "He is a man." Nay, when he is displeased without reason, and treats you with ill humour, instead of tenderness and kindness; you will still satisfy yourself with this single reflection—All this is only a human infirmity; it is no more than was of course to be expected from every creature in the shape of a man.

Third. Continue a good Protestant as long as you live. This caution you may think unnecessary; but do you know what it is that distinguishes Popery from all other religions? Nothing so much as its pretences to infallibility. These pretences I hope you will never make, but always be ready to own that you may possibly err. Most people are willing enough to allow this in general, but yet they are quite sure of the contrary in all particular instances. But now I should think it no extravagant computation, if I were to suppose that between this time and the day of your death, you may fall into eighty or ninety mistakes: I say this on supposition that you have forty or fifty years to live. Two mistakes in a year is the very least I can allow you. Now I have often observed in myself, that I am most frequently mistaken in those cases, where I have been most positive, and I suspect it is the same with other people.

The first time, therefore, after your marriage, that you are disposed to be very confident, I would recommend you to consider, whether the opinion you then entertain, may not possibly

be one of the two mistakes which you are to commit next year; and lest it should abate something of your confidence, not to be quite so sure, as you otherwise would be. To deal plainly with you, you ought no more to think yourself an angel, than your husband. You are certainly liable to errors, and failings, as well as he, and as you know this to be true, you should be careful not to forget it. For pray consider, you will certainly allow me to suppose, that your husband is upon an equality with you in point of understanding: I ask no more: if you grant me this it is sufficient for my purpose. I say, then, that whenever you think him in the wrong, it is an even chance that you are in the wrong yourself: this you cannot deny, unless you maintain that he is more likely to err; and how should that be if he has as much sense and as sound judgment as you have? But if as I suppose, there be an even chance, see what follows, viz. that instead of making him the object of your displeasure, for shutting his eyes to reason, you will be uncertain whether you have not shut your own. There is indeed a fault either in your sight or his; but what right have you to decide in your own favour? If none, then I hope you are convinced that you ought to allow your husband to differ from you without any degree of resentment, or ill humour: that even, when you blame his conduct, you blame it with diffidence, and suspect that the fault is in yourself; in short, that you will firmly believe one half of his failings to be purely imaginary, and one half of those, he shall impute to you to be real.

Fourth. Neither blame nor contradict before company. For either you will convince your hearers that you are in the right, or you will not. If you do, you expose your husband, if not, you expose yourself. On the former supposition you pay dear for your victory, in the latter you have a shameful defeat. In general, I be-



lieve you will admit this rule to be reasonable; but there are two particular cases which it may be needful to enlarge upon. For, first, you may inquire, whether I would dissuade you from contradicting in your own defence? I mean when your husband has first contradicted you. To which, I answer without any doubt, "Never defend yourself at all." As soon as you discern that his sentiments differ from yours, either give up the point, or be silent without being sullen, or change the subject of discourse. I allow that he is in the wrong, and you in the right: perhaps, too, it is of importance that you should convince him. But I must think that you judge very ill, if you attempt to convince him before witnesses. For not to mention how disagreeable or how ridiculous such disputes must be in respect of your hearers, what good end can you possibly propose by them? You say to convince. But pray do you find by experience that men are thus convinced? Do they not pique themselves on supporting what they have once asserted, and think their honour concerned in maintaining it? And will your husband be likely in such a disposition, to give up the point in question, and indulge you in a public triumph over his weakness? This I think you will not say. But why should you give up the point rather than he? And why may you not as well have the pleasure of a triumph? To the former question I answer, that if you avoid occasions of dispute more frequently than he, the reason is because you have more sense or temper. He is doubtless in this respect under the same obligation: but folly on his part makes your prudence the more necessary. To the latter question I reply, there is no triumph at all where there is no victory; and no victory where there is no engagement. Now, I do not advise you to fight first, and after some time to yield or fly; but to decline the combat

entirely. And I must confess I shall ever think it the height of folly, for a woman to run the risk of quarrelling with her husband for no better reason than to gratify her vanity. Wonder not that I speak of quarrelling; for no one who begins a dispute can venture to prophesy how it will end. But you may inquire secondly, whether I would restrain you from contradicting in the presence of intimate friends, or children, or servants? I answer, "yet more in their presence than in that of strangers; lest by imprudence your friends should cease to esteem, and your children and servants should begin to despise you." Disputes between married persons are daggers to those who love them; and I dare even appeal to yourself, whether you was ever witness to any thing of this nature without feeling some degree of concern? Why, then, should you give pain to your friends? To show them truly that you are wiser than the man you have married. Alas! you may do this more effectually by allowing your discretion to get the better of your pride; and so leaving him in quiet and peaceable possession of all his mistakes. Such a conduct as this never fails to meet with the approbation of others; and is of all things most likely to endear you to him. But if you pursue the contrary method, you will every day give pain both to them and him; and human nature must be different from what it is, before men can receive pain without being offended, or be often offended and yet continue to love.



For the Gospel Messenger.

#### GRISCOM'S REMARKS ON IRELAND.

TAKING up a few days ago, your number for last January, and reading with some attention, the judicious remarks of your correspondent *Pro Christo et Patria*, on *Foreign Missions*, I could not but concur in his opinion, that "Charity begins at

home," in religion as well as in any thing else. It certainly appears to savour of a want of patriotism, to say the least of it, to waste our resources upon objects on the other side of the globe, when there are so many suffering mortals in our own country, and at our very doors, who have a natural claim upon our beneficence.

I have since been reading Professor Griscom's "Year in Europe," and was much struck with the propriety of his remarks on a subject somewhat similar. I have transcribed them, and send them to you for insertion in the Gospel Messenger.

"To what object could the nation turn its vast resources, more worthy of its character and dignity, and more promising of the happiest effects, than the redemption of so many of its subjects from the miseries of a hopeless and debasing poverty—from the slavery of prejudices, which sink them, in point of happiness and virtue, below the natives of the forest, or the heathen of Asia, now so much the objects of Christian enterprise? Surely, to release such a people from their burdens, to rescue them from the mental darkness which enthrals them, to break in upon them, with the light and warmth of true Christian charity, and to make them feel a due respect for themselves, and for the characters which they will transmit to their children, is a concern more deserving of British benevolence, than the conversion of the pagans of the east. I mean no reflection upon those who deem it right to extend their Christian labours to the followers of Bramah, and to the islands of the South Sea; but where, it may be asked, is there a field for beneficent exercise equal to that which lies at their own doors? Where can hearts be found that will respond with a more lively gratitude, to the kindness that shall put an end to their oppression, and elevate them in the scale of moral worth."

FIDELIS.

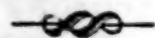
## REVEALED RELIGION; AN EXTRACT.

REVEALED Religion teaches the doctrine of an atonement from the beginning, by the institution of Vicarious sacrifices. But the doctrines of those who deny the SECOND and THIRD PERSONS in the ever adorable TRINITY, and consequently their economical offices in the Covenant of Grace, deprives us of a REDEEMER *to die for our sins, and to clothe us with his righteousness*; and of a SANCTIFIER, to renew our corrupted nature; cutting us off thereby from every hope of salvation, as it is tendered to us in the Gospel.

The whole plan of redemption by Christ, is built upon the doctrine of the ever-blessed TRINITY in UNITY. For if *God the Father did not so love the world, as to give his only begotten Son to come into the world, that whosoever believeth in him should not perish, but have everlasting life*: see John iii. 16.

*If God the Son did not take upon him our nature, and become obedient therein unto death, even the death of the cross, in order to make reconciliation for iniquity, and to bring in everlasting righteousness*: see Phil. ii. 8. Dan. ix. 24.

And if God the Holy Ghost, did not undertake on his part to *quicken, enlighten, convert, sanctify, and comfort*, the hearts of poor sinners, *alienated from God by nature, and dead in trespasses and sins*, I know not what would become of the essential, fundamental, peculiar, and distinguishing doctrines of true, genuine scriptural Christianity.



IN the journey of life, as in other journeys, it is a pleasing reflection, that we have friends who are thinking of us at home, and who will receive us with joy when our journey is at an end.

Bishop Horne.



**POETRY.**

For the Gospel Messenger.

THE following Lines are from the pen of an inhabitant of the Poor House of this city; who, born and somewhat reputably reared in England, found, as he was sinking under the effects of evil habits to the grave, a melancholy solace in the reminiscences thus feelingly expressed:

"Oh that I were as in months past"—*Job xxix. 2.*

**THE FAMILY BIBLE.**

How painfully pleasing the fond recollection,  
Of youthful connexions and innocent joy;  
When blest with parental advice and affection,  
Surrounded with mercies, and peace from on high.  
I still view the chairs of my father and mother,  
The seats of their offspring arranged on each hand,  
And the richest of Books, which excelled every other,  
The FAMILY BIBLE which lay on the stand.

That BIBLE, the volume of God's inspiration,  
At morning and evening would yield us delight,  
And the pray'r of our Sire was a sweet invocation,  
For mercy by day, and for safety by night.  
Our hymns of thanksgiving, with harmony swelling,  
All warm from the hearts of a family Band,  
Half rais'd us from earth to that rapturous dwelling,  
Described in the BIBLE that lay on the stand.

Ye scenes of tranquillity, long have we parted!  
My hopes nearly gone, and my parents no more,  
In sorrow and sadness I live broken-hearted,  
And wander unknown on a far-distant shore.  
Yet how can I doubt a dear Saviour's protection,  
Forgetful of gifts from his bountiful hand!  
Oh! let me with patience receive his correction,  
And think on the BIBLE that lay on the stand.

**SUNDAY MORNING.**

*By Dr. Mant, Bishop of Killaloe.*

WELCOME, thou peaceful dawn!  
O'er field and wooded lawn  
The wonted sound of busy toil is laid;  
And hark the village bell,  
Whose simple tinklings swell,  
Sweet as soft music on the straw-roof'd shed,  
And bid the pious cottagers prepare,  
To keep the appointed rest, and seek the house of prayer.

How goodly 'tis to see  
The rustic family  
Duly along the church-way path repair;  
The mother trim and plain  
Leading her ruddy train,  
The father pacing slow with modest air;  
With honest heart in humble guise they come,  
To serve Almighty God, and bear his blessing home.

At home they gaily share  
Their sweet and simple fare,  
And thank the Giver of the festal board;  
Around the blazing hearth  
They sit in harmless mirth,  
Or turn with awe the volume of the Lord,  
Then full of heav'nly joy retiring pay  
The sacrifice of prayer to Him who blest the day.

**Miscellaneous Intelligence.**

*Day of fasting, humiliation, and prayer.* The recurrence of the Yellow Fever in Charleston, attended with great mortality; and a desolating equinoctial storm, and floods of rain which swept through the State, and blasted the well-founded hopes of the Planter, called for extraordinary acts of humiliation before God. Under feelings which such events are naturally calculated to produce; and pursuant to a proclamation of the Hon. the Intendant, Thursday, October 15th, was observed in this city as a day of "fasting, humiliation, and prayer." Divine Service was performed in all the Churches in the forenoon, and prayers were offered in many, in the afternoon. In the Episcopal Churches, discourses adapted to the very solemn and deeply interesting occasion, were delivered in both parts of the day. We most fervently pray that, the many large congregations which, on that day, were assembled in their several places of worship, offered an acceptable service to that Almighty Being, who "doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (Dan. iv. 35.) We sincerely pray, that all who bowed the knee before him on that day, were deeply impressed with these awful truths, that we have been "visited for our sins," and for our iniquities are his judgments abroad in our land. "May this his Fatherly correction have its due influence upon us, by leading us to consider how frail and uncertain our life is; that we may apply our hearts unto that heavenly wisdom, which in the end will bring us to everlasting life." (Lit.) May we so humble ourselves before the throne of grace, that our sins may be blotted out of the "book of God's remembrance," and "the grievous sickness with which we are afflicted, be

withdrawn from us," (Lit.) through all time to come. May we recal to our minds the answer which a good and a gracious God was pleased to give to the prayers of the wise king of Israel, and learn from thence our duty and our interest: "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. vii. 14.

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*Society of Inquiry.* The Annual Report of the "Society of Inquiry respecting the Advancement of Christianity, attached to the General Theological Seminary of the Protestant Episcopal Church," has been received. Its recent institution forbids us to expect any thing more, than a statement of the judicious means which have been adopted for the attainment of their purposes. From their friends in foreign countries, communications, in due season, will, no doubt, be received. But we are sorry to notice, that the members of our Church, who have been invited to a correspondence, have not as generally replied to their inquiries, as could have been wished. It is gratifying, however, to see, that some have not been inattentive to the request of the Society. "From the Secretaries of the Conventions of Delaware, Maine, New-Jersey, New-York, Ohio, and South-Carolina, communications have been received. From South-Carolina, Ohio, and New-York in particular, ample information has been obtained, as well from the individual communications of the gentlemen addressed, as from a number of pamphlets kindly forwarded by them. Interesting communications have also been received from the General Domestic and Foreign Missionary Society, and the Missionary Society of Ohio." P. 3. We would direct the attention of our



readers to the concluding remarks of the Report: "Your committee would observe, that as the objects of the Society are important, so the exertions of the members to gain information ought to correspond with their importance. And they would recommend to every individual, that, in whatever situation he may hereafter be placed, he would make it his business to hold a regular, or, at least, an occasional correspondence with the Society, on the subjects to which it has particularly directed its attention. He may communicate something new and interesting; something that may be useful in exciting and drawing forth the exertions of others. If so, his correspondence will be of use to the Society; and every member may thus contribute his portion into this treasury of information.

"To the members generally, the committee would say—With a firm confidence in Him whose kingdom it is our object to extend, let us continue our efforts, rejoicing in the opportunity of being humble instruments of accelerating that day, when 'they shall not teach every man his neighbour, saying, Know the Lord; for they all shall know him, from the least to the greatest.' " P. 12.

*Convention of Massachusetts.* The 34th annual Convention of the Protestant Episcopal Church in Massachusetts, was held in Trinity Church, Boston, June 16, 1824; which was attended by the Bishop, 9 Presbyters, and 6 Deacons; and Lay Delegates from 13 Parishes. From the Parochial Reports made to the Convention, we obtain the following result: Baptisms 285. Marriages 62. Deaths 105. Communicants 1152. A committee was appointed to "consider the expediency and the means of instituting a fund for the relief of the widows and children of Ministers of the Pro. Epis. Church in that State." Another committee was appointed to

raise funds for the immediate repair of the Episcopal Church at Cambridge, it being considered a matter of general concern, to provide a place of worship for the Episcopal youth who are educated at Harvard University.

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*Study of the Hebrew.* The Asiatic Society established at Paris, has for its principal object the cultivation of the Oriental Languages. The "Journal Asiatique," is a periodical publication at the same city, designed, it appears, to give publicity to the transactions of the above Society, as well as to communications having the same important object in view.

Great efforts have been made in Germany, to encourage the study of the Hebrew language. Various societies have been there instituted. That of Amsterdam, having a Hebrew title signifying "The Useful Society," is the most important. It enrolls about sixty members, and a large number of students, for it extends the knowledge of Hebrew, not only by its writings in prose and verse, but by a public chair, in which its principal resident members act gratuitously the part of Professors. The last volume published by "The Useful Society," contains many pieces in verse and prose (Hebrew) truly remarkable for perspicuity of style, and purity of diction. It has also a translation of La Fontaine's charming tale, entitled, "The noblest Man." The President of this Society composed, some months ago, a piece in verse, in imitation of the classic poetry of the Bible. There are three other periodical publications in Germany relating to Jewish literature. And we understand a great number of elementary works in Hebrew, with a German translation, have been published. Among these we notice the following, which we have no doubt are valuable: we give the English for the Hebrew title. "The Child's Friend and Teacher. History of the

**Bible.** The Jewish Children's Friend. Instruction in the Mosaic Religion. Bible Stories."

We are indebted for the above very interesting facts to a translated article in the *Theological Repertory*.

From the letters of the Missionary of the *Pro. Epis. Society of Young Men*, to Fairfield and the adjacent districts, we are encouraged to hope, that the period is not distant when several churches will be erected in that interesting section of our State, and means adopted for securing to a population, already large and constantly increasing by emigration, the high privilege of a stated administration of Christian ordinances, from ministers permanently residing among them. The Missionary thus expresses himself: "I think I never saw a greater field. I preach steadily at Spartanburgh, where I have an excellent congregation. I administered the holy communion in this place [Greenville] to nine persons."

We learn that another Missionary of the same Society, has officiated several times, at Manchester, and at the Church near to the plantation of William Clarkson, Esq. on the Wateree, and that his ministrations have been well attended, and favourably received. He thus writes respecting the former place: "The congregation consists at present, of about forty whites, and nearly the same number of blacks, sometimes more. With the kindly aid of one or two individuals, they begin to make the responses with considerable spirit, and I am animated by the hope, that, with the blessing of God, something may yet be done." Of the latter place he remarks, "On the fourth Sunday of the

present month, I had the gratification of preaching to a crowded and attentive audience. I think I never witnessed a more orderly assembly than was present. Many came ten and twelve miles, in order to be present. I am disposed to think, that if the Society for the Advancement of Christianity would be willing to send a Missionary to divide his services between this place and Manchester, we should soon have the pleasure of seeing new Churches added to our communion. To labour here, however, much zeal is necessary, a good knowledge of human nature, and great piety and prudence. May God hear the prayers of his people and send forth labourers into the destitute parts of his vineyard."

## CALENDAR

FOR NOVEMBER, 1824.

1. All Saints Day.
7. Twenty-first Sunday after Trinity.
14. Twenty-second Sunday after Trinity.
21. Twenty-third Sunday after Trinity.
28. Advent Sunday.
30. St. Andrew's Day.

As this number was going to press, we received the melancholy intelligence of the death of the Rev. JOSEPH MORGAN GILBERT, Rector of St. Andrew's Parish, and of Grace Church, Sullivan's Island; and Professor of Mathematics in Charleston College. Some further notice will be taken in our next, of the loss sustained by the public in the death of this amiable and respectable Clergyman. *October 28.*

## TO CORRESPONDENTS.

X; Hieronymus; Vetulus; E. J. No. 2; A Parish Minister No. 7; and Three Dialogues on Moral Preaching; are received.